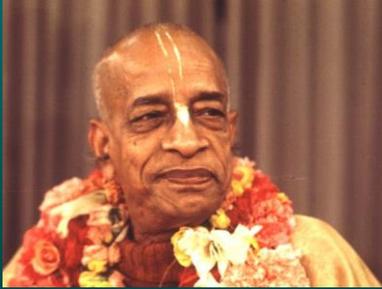


ŚRĪ MAHĀNET

Since the beginning of the Millennium

March 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

The Vedas are full of transcendental knowledge and spiritual values, and thus Devakī, the mother of Lord Kṛṣṇa, conceived the Lord in her womb as the personified meaning of the Vedas. There is no difference between the Vedas and the Lord. The Vedas aim at the understanding of the Lord, and the Lord is the Vedas personified. Devakī is compared to the meaningful Vedas and the Lord to their purpose personified.

(Prabhupada Purport SB 3:1:33)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.28

tad anugrṛhita veda-dharmatita eva -

*yada yasyanugrhnati, bhagavan atma-bhavitah
sa jahati matim loke, vede ca parinisthitam*

Bhagavatam, 4.29.45

The recipients of the Lord's mercy are transcendental to Vedic religiosity –

"Because of the intense love of His surrendered soul, the Supreme Lord bestows His grace upon that devotee by ushering divine inspiration into his heart. Such a devotee then abandons the preoccupation with adhering to worldly obligations and Vedic religiosity."



Receiving the Lord's mercy

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja
from *The Loving Search for the Lost Servant*

Introduction



**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

“And the Lord's heart is not an ordinary heart. Who can estimate what type of search He is engaged in? Although He is full in all respects, still He feels pangs of separation for every one of us, however small we may be. In spite of His supreme position, He has room for us in a corner of His loving heart.”

"Why did you stay away? Why have you been living away from home for so long? How was it possible for you? How could you bear My separation? You left Me, and you have been passing lives after lives without Me? Still, I know what trouble you took to return to Me. You searched for Me everywhere and went to beg from house to house, and you were chastised by many, ridiculed by many, and you shed tears for Me. I know all these things. I was with you. And now, after great trouble, you have again come back to Me."

Loving Search for His Lost Servants

cowherd boys looked on astonished, Balarama came to Kṛṣṇa's relief and somehow managed to rouse Him. Then Kṛṣṇa addressed His friend with great affection: "Why did you stay away? Why have you been living away from home for so long? How was it possible for you? How could you bear My separation? You left Me, and you have been passing lives after lives without Me? Still, I know what trouble you took to return to Me. You searched for Me everywhere, and went to beg from house to house, and you were chastised by many, ridiculed by many, and you shed tears for Me. I know all these things. I was with you. And now, after great trouble, you have again come back to Me." In this way, Kṛṣṇa addressed His long lost servant and welcomed him. And when Kṛṣṇa returned home, He took the newcomer by His side to take *prasadam*. In this way, a new recruit is earnestly welcomed by Kṛṣṇa

Great intensity is expressed here in a simple way. It is a mad search - an urgent campaign. With great earnestness Kṛṣṇa comes to deliver His lost servants. Kṛṣṇa comes to take us home. In *Bṛhad-Bhagavatamṛta*, it is written that once, as Kṛṣṇa and the cows were returning from the Vṛndavana forest at the end of the day, a boy had just attained spiritual emancipation and entered Vṛndavana as a cowherd boy (*sakhya rasa*). Seeing His long lost servant, Kṛṣṇa embraced him and both of them fainted in ecstasy. All of Kṛṣṇa's other cowherd friends were astounded, thinking, "What is this! Kṛṣṇa has lost His senses by embracing this newcomer? How is it possible!" Then, as all of the

Himself. So the Lord's search for His lost servants is a loving search; it is not ordinary, but from the heart. And the Lord's heart is not an ordinary heart. Who can estimate what type of search He is engaged in? Although He is full in all respects, still He feels pangs of separation for every one of us, however small we may be. In spite of His supreme position, He has room for us in a corner of His loving heart. This is the nature of the infinite. Such an absolute autocrat, absolute good is Kṛṣṇa. An autocrat is not under law. It is not that if Kṛṣṇa gives Himself to one, another will be lacking. The infinite is not like that; rather there is an infinite supply at His command. So He is the emporium of *rasa* (*akhila-rasamṛta-murtih*). And He is searching for His lost servants, to bring them home. Otherwise we have no hope. Our solace, our consolation in life, is that ultimately we are under the care of such a loving Lord. Kṛṣṇa's friends

think, "What do we care for others? We have our Krsna, our friend. " That sort of inner encouragement, that desperate encouragement, comes from within. "Krsna is there, He is our friend. What do we care about anything? We can take poison, we can jump on the head of that big serpent Kaliya, we can do anything. With Krsna behind us, what do we care? This sentiment is expressed by Bhaktivinoda Thakura in his *Saranagati*.

*raksa koribo tuhun niscaya jani
pana korobun hama yamuna pani*

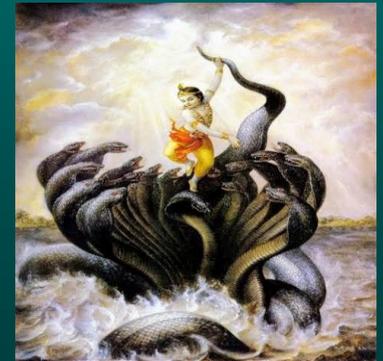
"Fearless and confident of Your protection, I shall drink the waters of the Yamuna, whether they are poisoned or not. "I am Your property. You must take care of me; You can't leave me."

*kaliya-dokha korobi binasa sodhobi
nadi-jala badobi asa bhaktivinoda
tuwa gokula-dhana rakhobi kesava!*

korato jatana

"Although the Kaliya serpent's venom has poisoned the Yamuna's waters, I know that poison will not act. Your presence will cleanse the waters and so increase our confidence in Your protection. Bhaktivinoda is now the property of Gokula, Your holy abode, O Kesava. Kindly protect him with care." How are we to enter into such a loving relationship with the Lord? Through the grace of Sri Gauranga. One devotee has said, "If Gauranga had not come, how could we live? And who would inform us about our ultimate prospect in life?" We have such a great prospect. And yet, without Gauranga, who would have come to inform us that we have so much wealth within? And Sri Gauranga says, "You do not know, but you have such a great magnitude of wealth." His coming to inform us of our prospect is like the

astrologer who reads a poor man's horoscope and tells him, "Why are you living a poor life? You have immense wealth buried underground. Try to recover it. You are so great and your guardian is so loving and so high, and yet you are wandering like a poor fellow in the street? What is this! You are not helpless; it is not that you have no guardian. You have only to remember your merciful guardian."



Sri Krishna dancing on the head of Kaliya

DIVINE INSTRUCTION

Srila Bhakti Sundara Govinda Deva Goswami Maharaja
from "Revealed Truth"

SATISFYING KRSNA BY SATISFYING HIS DEVOTEES

The Lord's devotees are not only worshipping but they are also most worthy of our service. Lord Siva explained the significance of serving the Lord's devotees.

*aradhananam sarvesam
visnor aradhanam param
tasmāt parataram devī
tadiyanam samarchanam
(Padma Purana)*

Once Parvatidevi asked her Lord, "Who is supremely

worshippable?"

Lord Siva said, "Visnu is supremely worshipping. What question is there about that?"

Parvatidevi thought, "I am not worshipping or serving Lord Visnu, I am serving my Lord, Lord Siva." A little doubt came to her, "Is what I am doing right or wrong?"

Lord Siva saw her face and said, "I am not saying I am a devotee of Visnu but that is

actually who I am. So you have nothing to fear."

Parvatidevi thought, "My Lord, Lord Siva, is undoubtedly worshipping Visnu. I am worshipping him. So that is the best for my life."

*Tasmāt parataram devī
tadiyanam samarchanam,*

Lord Siva's expression was, "Satisfying the devotees of Visnu is even better than the worship of Visnu Himself."

Krsna Himself also personally explains that



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

service to His devotees is the best way to serve Him.

*ye me bhakta-janah partha
na me bhaktas cha te janah
mad-bhaktanam cha ye bhaktas
te me bhakta-tama matah
(Adi Purana)*

Krsna says, “I do not consider someone who thinks, ‘I am Krsna’s devotee’ to really be My devotee. He is My devotee, but I am not so much considering him. I consider someone who is a devotee of My devotee to be My real and best devotee.”

Srila Guru Maharaj very nicely explained Krsna’s mood in this *sloka*. Krsna’s feeling is, “The flow of My mercy is always going everywhere to all of My devotees. But My devotees are constantly serving Me twenty-four hours a day and never giving Me a chance to worship or satisfy them. I always feel I am indebted to My devotees for their loving service, and when I do not get a chance to serve them I

to satisfy His devotees.

100% INCREASE IN RESULTS

Devotee: Gurudev, what do you expect from me as your disciple?

Srila Govinda Maharaj: As possible by you, always chant the Hare Krsna Mahamantra without offence and try to serve Sri Sri Guru-Gauranga-Gandharvika-Giridhari. If you have the opportunity to serve Them do not lose or waste that opportunity. Always remember your spiritual life by practising the nine forms of bhakti-yoga given in Srimad-Bhagavatam,

*sravanam kirttanam visnoh smaranam pada-
sevanam
archanam vandanam dasyam sakhyam atma-
nivedanam
(Srimad-Bhagavatam 7.5.23)*

Among these, the process of *sravan-kirttan* is best: hear from *Guru-Vaisnava* and chant the glories of *Guru-Vaisnava*, the Lord and the Hare Krsna Mahamantra. Serve your Gurudev and

feel hopeless. So when I see My devotees’ devotee serving My devotees I specially bestow My mercy upon them and in that way I am able to serve My devotees.

“I also consider the service of My devotees’ devotee most valuable because the conditioned souls are suffering so much in the material world and My devotees’ devotees try to collect those suffering *jiva*-souls and engage them in My service through their Gurudev, My devotee. I am always sad to see the sadness of the conditioned souls and also I am so eager to serve My devotee. So I am especially interested in bestowing My mercy upon My devotees’ devotees to nourish them in their distribution of the service of My devotee. That dispels all the suffering of the conditioned souls and satisfies My own desires to satisfy My devotees.”

In this way we can understand that serving Krsna’s devotees is the best service mood, and that our service to Krsna’s devotees easily reaches Krsna. So if we are real worshippers of Krsna then we must try to satisfy Krsna by trying

also your *Siksa-gurus*, the *Vaisnavas* around you. If you proceed in that way you must be benefited. *Sravana-kirttana-jale karaye sechana* (*Sri Chaitanya-charitamrta: Madhya-lila*, 19.152): *sravan-kirttan* in the association of the devotees will best nourish us. If we hear and chant the glories of the Lord in the association of the *sadhus* the illusory environment will not be able to attack us in any way. But we must be hearing from a proper *Vaisnava* and chanting without making *Vaisnava-aparadha*. If we can proceed in that way with the good association of the devotees the good result of our practice will increase ten times more, or maybe a hundred times more.

Our practice in devotional life is always under the instruction of Sriman Mahaprabhu and Srila Bhakti Siddhanta Saraswati Thakur. Sometimes there is a little difference between Srila Bhaktivinod Thakur and Srila Saraswati Thakur but Srila Guru Maharaj gave us our method according to Srila Saraswati Thakur’s line and we follow that. What method others may follow I cannot say but we follow the method given by our Guru Maharaj.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from "Guidance" – Volume 1

Bhukti, Mukti, Bhakti

Reading from *Śrī Chaitanya-charitāmṛta*,
Ādi-līlā, chapters 8 and 10, 6 November 2010

*kṛṣṇa yadi chhuṭe bhakte bhukti mukti diyā
kabhu bhakti nā dena rākhena lukāiyā*

"If a devotee wants liberation or material enjoyment, Kṛṣṇa immediately bestows it, but He keeps pure devotion hidden." (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.18)

*rājan patir gurur alaṁ bhavatām yadūnām daivam priyaḥ kula-patiḥ
kva cha kiṅkaro vaḥ astv evam aṅga bhagavān bhajatām mukundo
muktiṁ dadāti karhichit sma na bhakti-yogam "*

Nārad said, 'Dear Yudhiṣṭhir, Kṛṣṇa is your and your family's eternal master, Guru, God, dear friend, guardian, and sometimes He also

becomes your servant. It is known that He easily gives *mukti* to the devotees engaged in devotional activities, however He gives *bhakti-yoga* to those who are engaged in devotional activities with strongest faith." (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.19) "If you are asking for some kind of *mukti* (liberation) or *bhukti* (material enjoyment), Kṛṣṇa will never give you devotion to Himself - He will always hide it from you." So nicely it is written. *hena prema śrī chaitanya dīlā yathā tathā jagāi mādhāi paryanta—anyera kā kathā*)

"Śrī Chaitanya gave this love of Kṛṣṇa everywhere and anywhere. What to speak of others, He gave it even to Jagāi and Mādhāi." (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.20). If somebody is simple-hearted and does not know anything about *bhukti*, *mukti*, and they have some faith, *śraddhā*, they can get devotion easily.

Question: What does 'mukti' mean? *Mukti* means liberation, desire to be liberated. Śrīla Rūpa Goswāmī gave the following example in his *Vidagdha Mādhava*. Some straw floats in the



Srila Bhakti Nirmal Acharya Maharaja

"Devotees put their foot on top of Mukti Devī and climb higher up in their devotional activities - they never ask anything from mukti.

Ganges or in a big ocean, some water evaporates from it at night, and that drop of evaporated water thinks, "Oh, I am very small, but this ocean is so great! I also want to be big like this ocean." It then grows heavier and falls into the water, where it is not able to find itself any more. *Mukti* is like this - we get merged and cannot find ourselves any more; we will not get any taste. That is *mukti*. Devotees put their foot on top of Mukti Devī and climb higher up in their devotional activities - they never ask anything from *mukti*. *svatantra-iśvara prema-nigūḍha-bhāṇḍāra bilāila yāre tāre, nā kaila vichāra* (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.21) "Even though Bhagavān, the Lord Himself, never exposes *Kṛṣṇa-prema*, still He distributes it everywhere as Chaitanya Mahāprabhu." '*nityānanda*' *balīte haya kṛṣṇa-premodaya āulāya sakala aṅga, aśru-gaṅgā vaya* "Chanting of Nityānanda Prabhu's name awakens *Kṛṣṇaprema*: all limbs become dishevelled, and Ganges-like streams of tears begin to flow." (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.23)

VAISNAVA CALENDAR for New York, New Jersey Area

March 2020

4. (Wed) Gaura Dashami. **Adhivas festival** of Sri Nabadwip Dham Parikrama. Beginning of annual seven day festival.
5. (Thu) Gaura Ekadashi. Amalaki Ekadashi. **Fast**. Sri Nabadwip Dham Parikrama begins. Parikrama of Sri Ishodyan, Sri Yoga Pith (Sriman Mahaprabhu's appearance place), Srivas Angan, Sri Nrisimha Mandir, Sri Advaita Bhavan, Murari Gupta Bhavan, Sri Chaitanya Math, the Temple of Sri Sri Gandharvika-Giridhari and Sriman Mahaprabhu surrounded by the Acharyas of the four Vaishnava sampradayas, Srila Prabhupad's Samadhi Mandir, Srila Gaura Kishor Das Babaji Maharaj's Samadhi, Sri Kazi Samadhi, Sharadanga Sri Jagannath Mandir, Sridhar Angan, Sri Simantadwip, Sri Rudradwip, and Sri Antardwip.
6. (Fri) Gaura Dvadashi. Paran between 06:30 and 10:16. Parikrama of Praudha Maya, Vriddha Shiva, Sri Vishnu Priya's Deity of Sri Gauranga, Sri Jagannath Das Babaji Maharaj's Samadhi Mandir, Sri Koladwip, and other places.
7. (Sat) Gaura Trayodashi. Parikrama of Sri Godrumadwip and Madhyadwip, Sri Surabhi Kunj, Suvarna Bihar Math, Sri Nrisimha Palli, Sri Harihara Ksetra, and other places.
8. (Sun) Gaura Chaturdashi. Adhivas observance ceremony of the appearance of Sri Gauranga. Parikrama of Sri Koladwip, Sri Ritudwip, Sri Jahnudwip, Sri Modadrumadwip, Old Sri Sri Gaura-Gadadhar Mandir, Vidya Nagar Sarvabhauma Gaudiya Math, Srila Vrindavan Das Thakur's appearance place, and the Deity served by Sri Saranga Murari and Vasudev Datta Thakur.
9. (Mon) Purnima. **Sri Gauravirbhava Purnamasi** Sri Gaura Purnima. **Divine appearance of Sri Gauranga**. Total fast until moonrise, then no grains. **Grand festival at Sri Chaitanya Saraswat Math**. Vasantotsav and Dol Yatra of Sri Sri Radha-Govinda. Special offering of worship and arati. Sri Chaitanya-charitamrita reading and mahasankirtan. End of year 534 Gaurabda.

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